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self to a Transcendent Order. We learn however that the Transcendent Order itself is subject to change and movement, "for there could be no consciousness apart from changing psychical states." Thus we should be carried on to think of an End of the Transcendent Order not contained in that order, and so to an indefinite regress of orders of reality each with its End in a higher plane of being. What is the End of all orders of reality? Admitting that the goal of evolution cannot be conceived as a part of the evolutionary process itself, the Absolute Idealist may plausibly assert that he has the only final interpretation of this fact in his conception of a Reality which abides in changeless perfection.

I am conscious that the limits of a review have not allowed me to do anything like justice to this important book. In particular some notice should have been given to the excellent sections which deal with the nature of religious doctrines and with revelation. An admirable feature of Dr. Galloway's treatment is his emphasis on the part played by great creative personalities. In conclusion, it may not be impertinent to say that this book leaves the impression of a mind which is still living and developing. It is to be hoped, for the sake both of theology and philosophy, that, either in his present sphere or in some academic position, its author will find leisure to carry his thought still further.

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SOCIAL REFORMS: As related to realities and delusions; an examination of the increase and distribution of wealth, from 1801 to 1910. By W. H. Mallock. London: John Murray, 1912. Pp. xii, 391.

This is a sad, almost a prehistoric book. The word "reformer" is used throughout as a term of reproach, and all modern "social reform" is regarded with frank hostility. Mr. Mallock objects even to the discrimination, for purpose of income tax, between earned and unearned income (p. 298). "Reformers," he thinks, are "a supersensitive class . . . affected by the spectacle of suffering more acutely than they would be by the experience of it" (p. 4).

The main thesis of this book is that the poor are not really poor, nor the rich really rich; there is really no great inequality

of incomes in Britain. Mr. Mallock admits that these important facts are not generally known, but, after all, "the process of translating a popular and not unnatural delusion into a systematized body of statistical and historical errors, and the imposition of this on the minds of multitudes as the sole basis of any true social policy, has been the work of professional reformers for more than sixty years" (p. 335).

But Mr. Mallock's own statistical exercises which fill the greater part of the book cannot be taken very seriously. He frequently refers to a Return issued in 1801, in connection with Pitt's income tax and this document figures prominently in an attempt to prove that the distribution of income was far more unequal a hundred years ago than now.

Mr. Mallock believes that the document in question had wholly escaped the attention of economists until he discovered it one afternoon in the Cambridge University Library. A wider course of reading in modern statistical work would have saved him from this misapprehension. The document is, of course, perfectly well known to all serious students of Mr. Mallock's subject, but it is generally admitted to be so meager and untrustworthy, as to have practically no scientific value. Mistakes of this kind are, however, in the circumstances natural enough. It is rash, for one whose past achievements have been mainly literary, to take up statistics late in life in order to dispute the conclusions, not merely of "professional reformers," but of dispassionate statisticians such as Dr. Bowley, who have made these matters the study of a lifetime.

But much the most remarkable part of Mr. Mallock's book is his handling of the figures which relate to the distribution of income at the present day. He defines "the poor," conveniently enough, as those whose incomes are below £160 a year, that is to say below the income tax limit. He then argues (pp. 338 *et. seq.*) that the average "net income" of the poor is £150 a year, and their average "gross income" £170, net income being defined as gross income minus rates, taxes and savings. And this is no slip, as the charitable reader might at first sight suppose, but the climax of a lengthy and elaborate argument!

Mr. Mallock has no difficulty in concluding that social reform is neither necessary in the interests of the poor, nor just to the owners of property. But it is a counsel of conservation, not a counsel of revolt, that the owners of property should set a sober

example, "by not abusing their legal rights, in order that the substantial integrity of their rights may be maintained" (p. 338).

It is hardly necessary to add that the book contains no constructive proposals. It does contain, however, a labored allusion, in very bad taste, to the recent Marconi controversy (p. 271).

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MORAL UND GESELLSCHAFT DES 20. JAHRHUNDERTS. By Fritz Berolzheimer. Munich: 1914. Reinhardt. Pp. viii, 413.

It would be difficult to name any English or American work which corresponds to this brief yet wide-looking survey of moral, legal, political, and social problems by the eminent jurist who is known as the author of a five-volume *System der Rechts und Wirthschaftsphilosophie* besides various single treatises. Works upon morals we have; sociological and economic essays abound; criticisms of the law no longer shock us as *lèse majesté*, and lawyers discuss for audiences of lawyers the specific tasks of legal reform. But what jurist has attempted for the general English-reading public a study of ethical and social problems in which law is treated merely as one means toward the general purpose of securing human values? And what writer, at least in America, combines philosophical interest with knowledge of political, legal, economic, and social conditions so as to bring the whole situation in a commanding form to the attention of both thinkers and men of affairs? It would of course be absurd to imply that the limits of four hundred pages permit thorough treatment of the numerous problems touched upon. But to face the large situation as a whole is an indication of what our students must attempt.

The motive is found in the conviction that material success which is so much in evidence summons the thoughtful to a revision of our standards of valuation. The chief divisions are (1) Overcoming of Materialism, with chapters on general ethical values, and the family; (2) Law and State in their relations to Ethics and Society, with chapters on the nature and efficacy of law, and on sovereignty and freedom in the state; (3) The Society of the Twentieth Century, with chapters upon the new signifi-